

5074

T H E

Rev. Mr. De Courcy's

L E T T E R

SOLEMN COUNSEL,

A Person in a *declining State of Health.*

T H E

Réa Ma De Gorga,

L E T T E R



ZOLÉON UNIVERSAL

A Period in a Picturesque State of History.

K De Courcy R)

A

LETTER
OF
SOLEMN COUNSEL,
FROM
A MINISTER OF THE GOSPEL,

TO A

PERSON in a *declining State of Health.*

"Knowing therefore the terrors of the LORD, we persuade
"men." St. PAUL.

The kindest office of real *friendship*, the tenderest instance of true
benevolence, and the noblest act of disinterested charity, which
we can possibly extend to our fellow-mortals, is, to warn
them of their danger through sin, and to point them to the
great "propitiation" of the SON of GOD; in order, that
"being saved from wrath thro' HIM," their happiness may be
secure in life, death, and eternity. PHILANDER.

S H R E W S B U R Y:

Printed and sold by T. WOOD: sold also by G.
Robinson, No. 25, Pater-Noster-Row; and T. Vallance,
No. 120, Cheapside, London.

M,DCC,LXXVIII.

1

J E T T E R

to
S O L E M N C O U N S E L

МОЯ

A Minister of the Gospel



Prison in Brixton

should now, and will be given, additional reward.

significativa de la R. B. y que, sin embargo, no se ha establecido. La
doble función fundamental de los factores de la población
nunca es la de determinación de las necesidades, ya que las ne-
cesidades son el resultado de las condiciones socioeconómicas o produc-
tivas; pero si, por lo menos en parte, "satisfacer" las
necesidades es una función de la R. B. que debe ser llevada a cabo.

：T A B C W E R E

Đến tháng 10 năm 1945, sau khi thành lập
Nhà nước Việt Nam Dân chủ Cộng hòa, Bộ
Tài chính đã ban hành Nghị định số 10/1945/NĐ-CP

2022-2023

P R E F A C E .

THE following pages (a few alterations only excepted) contain the copy of a manuscript, dispatched, not long since, upon the important errand, specified in the title-page. The person, to whom it was addressed, is now numbered among the dead. But, as 'declining health' is a symptom of mortality, that daily occurs; and, as multitudes sicken and die around us, without any real solicitude about matters of eternal moment, and without a single ray of gospel-light, to conduct them in their passage thro' "the valley of the shadow of death;" the author has been prevailed upon to make that public, which he originally intended, only, as a subject of private admonition to an individual.

In order to apologize for the length of the following letter, as well as to obviate a suspicion of its being fictitious, merely from its prolixity; it seems necessary to inform the reader, that the peculiar circumstances of the patient, whose disorder was extremely lingering, and whose case, in a religious point of view, seemed to require a deliberate and minute consideration, suggested the probable utility

vi. P R E F A C E,

of enlarging more, in the present instance, than is usual, in private epistolary correspondence. And, it is hoped, that the anxiety of the author, when engaged in a matter of so great importance, will be admitted as an additional plea for his transgressing the bounds of brevity on a subject, where had he said less, he would not, perhaps, have said enough.

And now, reader, whether you are in sickness or in health; in youth or in years; know, that the following epistle contains a subject, in which you are deeply concerned; and to which, on that account, I most earnestly and humbly solicit your attention. If you are young, gay, and healthy, you may, perhaps, ask, "Of what use, can an address to a person in declining health be to me?" I answer, Much every way. It may, thro' the divine blessing, teach you how to use health; how to prevent the abuse of it, and how to prepare for its decline. Health, in its utmost vigor, is but mortality in bloom: and life itself is but our death begun. A constitution in its prime, like a full-blown flower, is an inviting object that often tempts the hand of death to snap it. O how necessary, then, to be fore-warned and fore-armed, upon the approach, of an event so awful, and probably so very near! Go, learn what that meaneth "I die daily," † and then

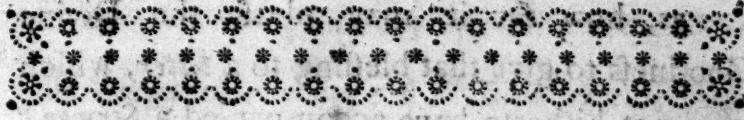
† 1 Cor. 15, 31.

judge,

judge, whether you should not be reminded of a truth, which all know, but most forget; or whether it be too soon to prepare, for what may happen the very next hour.—Perhaps you are a little shocked at the sound of the terms “solemn counsel.” But, wherefore? Ought not that advice to be replete with solemnity, which relates to events the most solemn. O consider; is it not solemn, to be sick? Is it not still more solemn, to die? Is it not ten thousand times more so, to be brought to judgment? And, to receive from the mouth of the Judge of heaven and earth, a sentence never to be reversed, for an eternity of either bliss or woe; is not this an event, in all its circumstances so solemn, as to admit of no parallel whatever? To all these scenes, as they will occur in solemn and inevitable succession, you must one day be a witness. Would you wish then to banish the idea of them from your thoughts? Or, are you unwilling to read now, what you will, ere long, see as a solemn fact? God forbid! Rather, let me hope, that you will be neither startled at the title, nor offended at the subject of the pamphlet. Read it with candor: compare it with scripture. And, after you have well weighed its contents in that impartial balance of the sanctuary, may you be constrained

strained to admit the force of truth, and to bow to its authority. Then you will know, that the great doctrines of the gospel, which treat of subjects of the greatest solemnity, lead no more to melancholy than to levity:—that, to be truly serious and mopeish, are as little allied as health and disease, light and darkness:—and that a saving knowledge of the truths of revelation, is the grand cordial for low spirits; the balm of life; the soul's sunshine in death; and the key of paradise. May the grace of God incline you to enter upon the important trial! And may the blessing of Heaven crown the experiment! “Then shall you know, if you follow on to know, the LORD, that his going forth is prepared as the morning: and he shall come unto you as the rain; as the latter and the former rain unto the earth.” Hos. vi. 3.

A LETTER



A
L E T T E R, &c.

S I R,

HAVING heard, from some of your friends, that your bodily health is reduced to a state of extreme weakness; and that there is cause to apprehend, the present alarming symptoms, attending your complaints, may be the certain fore-runners of your near-approaching dissolution: I thought, a few serious considerations, suggested at so critical a time, might be neither unacceptable nor unuseful. As you have often listened, with patience, to my exhortations from the *pulpit*, I have the greater hope, that you will bear with this address from my *study*; more especially, when I assure you, that it proceeds from a disinterested regard for your everlasting concerns. And, who

B

knows

knows, how far it may please the Divine Goodness to give that blessing to a *letter*, which may not hitherto have accompanied a *Sermon*? In that case, I shall have abundant cause to bless God, that I have not *written* in vain; and you, still greater reason to praise him, that you have not *read* in vain.

I confess my expectations are raised not a little, when I consider, that I am about to address one, lying under the rod of affliction; and therefore in such circumstances, as generally lead to those solemn reflections, which, in time of health and strength, are banished from the mind as so many impertinent obtruders. If ever the ear of dissipated mortals will listen to the voice of *Wisdom*, or the heart admit her sacred dictates, it will most probably be, at the time that the voice of the *rod* is heard: *

Under the influence of such hopes, therefore, as the word of God and the nature of affliction concur to inspire, permit me to address you, as a *dying man*; as one, just upon

* *In their affliction they will seek me early.* Hos. v. 15. *Lord, in trouble have they visited thee, they poured out a prayer,* when thy chastening was upon them. Ps. 26. 16.

the verge of eternity : for, such you certainly are, and such indeed the writer of this epistle is, even supposing that the largest share of health were the portion of us both. *In the midst of life we are in death,* is a declaration no less applicable to the healthy, than to the invalid. But, considering that the seeds of death, originally sown in the body by the fatal hand of *sin*, begin to spring up in your diseased constitution ; and that you feel those pains, which indicate the approach of that great change, which will soon be succeeded by an awful eternity of bliss or wo :—considering, that that health, which has been hitherto preserved by almost a miracle of providence, begins to droop under the hand of pining sickness ; and that your constitution (which perhaps you have, sometimes, in a vain-glorious fit, imagined to have been proof against disease) is now at last obliged to yield to the various shocks and injuries it has received :—considering too, that, in all probability, the declarations of the physician, the opinions of friends, and the apprehensions of the afflicted patient himself, all unite in pronouncing you a *dying man* :—is there not the greatest propriety

priety in my addressing you as such, now that perhaps your complaints appear to acquire gradual strength, and to baffle, at once, the skill of physicians and the power of medicine?

Consider then, Sir, (and it will even do you no harm, to *conclude*) that you are a *dying man*:—that in a little, perhaps a very little time, you will be gone, and your place shall know you no more for ever:—that your days, which always fled *swifter than the post*,* now fly with still greater velocity, as they draw nearer to their final conclusion:—that the sands in your glass are just run out, and that the few remaining ones, ere they are all exhausted, as with so many voices, call upon you to redeem the time, and ponder your latter end:—that DEATH, the inexorable messenger, is making swift and sure advances toward the object of his solemn commission, and is just stretching forth his resistless and relentless hand, to cut the brittle thread of life:—that the same messenger is, as it were, presenting you with a copy of the *death-warrant*, signed and sealed by the hand of HIM,

* Job, 9, 25.

from

from whom are the issues of life :—that in a very short space, *the King of terrors* will arrest you as his prisoner; carry you into a *land of darkness*, where *all things are forgotten*; * and separate you for ever from all the busy scenes of life, in which you have been conversant :—and that, as soon as the actual separation of soul and body takes place, your immortal part must instantly pass to the tribunal of God; there to receive that sentence, which shall be publicly, solemnly, and irrevocably confirmed, by the decisive judgment of the Son of God.

Tho' you may have known these things formerly in theory, yet I fear, the consideration of them never had a due influence upon your heart and life. Had this been the case, they would have been attended with the most happy consequences to yourself, at the same time that the effects would have administered the most pleasing sensations to your friends. But it is to be feared, you have treated these deep matters with that degree of indifference, peculiar to the fluctuating

* Job x. 21, 22.

ating Sceptic, whose business it is to speculate upon every thing, and believe nothing. Whatever may have been your views formerly, it is incumbent on you to get such a knowledge of things now, as will introduce a sort of *realization* of them into your inmost soul. Formerly, you *talked* about death and its consequences: but now you are (perhaps) actually *dying*: and it concerns you deeply, to bring the solemn scene as near to you as possible, in order that you may *feel* the subject, and be no longer contented with a distant representation of the matter.

Permit me further to observe, that in your present awful situation, with death, judgment, and eternity in view, it behoves you to make a serious retrospect to your past life, and impartially to examine your heart, by that infallible touchstone, the *Word of God*. I am well aware that the scrutiny may give you pain; but remember, it may on that account, be proportionably salutary. *Let us search and try our ways,** is an injunction as indispensable, as it is important and bene-

* Lam. iii. 40.

ficial.

ficial. Hence David prays, *Search me, O GOD, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.* † And in concurrence with the same petition, he says, *I thought on my ways, and turned my feet unto thy testimonies.* ‡ Yea, we are positively commanded by GOD himself, to enter upon this heart-searching work of self-scrutiny. For, *Thus saith the LORD of Hosts, consider your ways.* §

If, however, you feel a disinclination to the work, from a dread of inward remorse, and a fear of anticipating horrors, which I pray God may never be your portion; suffer me to sustain the office of a remembrancer to you. And if, in executing so important a task, I should take upon me to speak both plainly and faithfully, you will be candid enough, I hope, to attribute my plain-dealing, not to a love for severity, but to a love for truth, and a concern for your soul. Besides, you know who hath said, *Thou shalt in any*

† *Psalm cxxxix. 23, 24.*‡ *Psalm cxix. 39.*§ *Hag. i. 5.*

wise

wise reprove thy neighbor, and not suffer sin upon him. *

Consider then, Sir, that, *As soon as you were born, you went astray.* You were ushered into the world, with a nature replete with enmity against God, his truth, his dispensations, his laws. This principle of universal rebellion in all the powers of the soul, and all the members of the body, the scripture calls, *the carnal mind.* ‡ This is the fountain of corruption; the origin of every evil; and the root of all practical wickedness. This constitutes, what is emphatically styled, *The plague of the heart.* § And because it is a *connatural malady,* the word of God denominates us *Transgressors from the womb.* ** As this original pollution is the source of our apostasy; the knowledge, the *feeling conviction* of it, lies deeply at the root of genuine conversion to God: and without it, all mere outward reformation is but like skinning over a wound, whiting a sepulchre, washing the outside of the cup, or lopping

* *Lev. ix. 17.*

‡ *Rom. viii. 7.*

** *If. xlvi. 8.*

§ *1 Kings viii. 38.*

off a few outward branches, while the root and trunk remain in the ground. A radical cure of sin must begin at the heart, in a conviction of our total ruin by nature.

That *you* have been under the influence of this in-born corruption, this in-bred enmity of heart against God, let your whole life, from the follies of child-hood up to the rebellions of adult years, bear witness. How early did this corrupt bias break forth in the desires of your heart, the words of your mouth, and the actions of your life! Perhaps you can recollect scenes, in which you very soon commenced a practical rebel against the **LORD**; and in which, you fully exemplified that mortifying description of human nature, in the book of *Job*, *Man is born like the wild ass's colt*;* with a disposition, brutally stupid and refractory. And, if, during the years of your necessary subjection to parental authority, and under the discipline connected with a liberal education, you were kept within the bounds of tolerable decency: yet, how quickly did you cast off all fear, both

* *Job*, xi. 12.

of parents, and of God? and give a sad proof, that mere *human* cultivation, unassisted by divine grace, is but like a temporary damm, opposed to a swelling stream! How soon were the dictates of reason, the clamors of conscience, the admonitions of parents, and the restraint of education, forced to give way, before the impetuous torrent of your headstrong corruptions.

After your arrival at manhood, what a scene must present itself to your view! Look back. Remember, if you can, the instances of your hardness and impenitency. Are they not without number? Do they not teem with aggravations? Can you recollect them, without fear and confusion? Were not some of your sins of a very deep dye? equal in hue to the crimson or the scarlet? or even black as hell itself? Did they not call for vengeance? And is it not of the Lord's mercies that you were not cut off in the midst of them? When *crossed* in the dispensations of Divine Providence, did you not toss and kick "like a bullock unaccustomed to the yoke?" * and rage,

* Jer. xxxi. 18.

with

with impatience, like a wild bull in a net?* When blessed, did you not forget the author of your blessings, and convert his very mercies into an occasion of finning against him? Did you not make provision for the flesh to fulfil the lusts thereof? § How often did your conduct say to the Lord, *Who is the Almighty, that I should obey him?* † *I desire not the knowledge of his ways.*” †—You have been frequently in perils, urgent and numerous; and your deliverances have been great beyond expectation, and gracious, infinitely so, beyond your deserts. But, instead of praising the Lord for his goodness, and declaring with your heart and life his wonderful works to the children of men, ¶ you instantly forgot your danger, and the all-gracious hand that snatched you from it. You have, perhaps, sometimes, rushed into scenes of most hazardous temptation, with your eyes open; and, through the impetuosity and wilful presumption of your conduct, have set God at defiance, and as it were courted your destruction. And yet, when a miracle of mercy

* Isa. li. 20. § Rom. xiii. 14. † Exod. v. 2.

† Job xxi. 14. ¶ Psalm cvii. 8.

hath interposed to rescue you from the impending danger, self-sought and self-procured, what return did you make unto the Lord? Instead of admiring his goodness and seeking *his favor, which is better than life*, you virtually trampled on the mercy that saved you from the jaws of death and the pit of destruction; and returned to your former course of ingratitude and rebellion, with as great vigor, and as little remorse, as ever.

Sometimes, the LORD hath been necessitated to cross you in your temporal affairs; to afflict you in your person, or in your family. While his chastening was upon you, what protestations of repentance did you make! and with what seeming humbleness and contrition did you lie under his mighty hand! But alas! when the chastisement was over, all your resolutions evaporated into empty air. Your promised goodness was like the morning cloud, or the early dew that goeth away.* So that you have to answer for the guilt of broken vows, and solemn engagements stifled in the very birth. Yea, no sooner did the

* *Hab. vi. 4.*

rod drop from the hand of relenting mercy, than you lifted up the *fist of wickedness* † against a gracious Sovereign, and sinned against him with a high hand and a stretched-out arm. Although, while the finger of God touched you, a dread of his impending indignation forced you, like *Pharaoh*, to say, *I have sinned, the Lord is righteous, and I am wicked.** Yet as soon as the storm subsided, like the same impenitent and incorrigible monarch, you *sinned yet more and hardened your heart.* ‡

And yet, after all these complicated provocations of offended Majesty and injured mercy; methinks, I behold the footsteps of Divine Goodness pursuing you still, and hear the voice of Infinite Long-suffering, weeping over you, and saying, *How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* ¶

Great and manifold as the offences already

† *Isa. lviii. 4.*

‡ *Exod. ix. 34.*

* *Exod. ix. 27.*

¶ *Hos. xi. 8.*

mentioned, may be, there are still some behind, of greater enormity and more grievous aggravation ; from which your conduct has not been exempt. Consider, Sir, how great your *religious advantages* have been, and how great must have been your guilt, in proportion to your abuse of them ! You have been blessed with a relation to *pious parents*, who have taken not a little pains to infill the great truths of *revelation* into your mind ; who have *advised* you ; *reproved* you ; *warned* you ; *prayed* for you ; and *wept over* you. A connexion with other godly relatives, though more distantly allied, has introduced you to similar privileges. You have shared in their addresses to the throne of grace, and have been often an ear-witness to their heavenly conversation. You have often heard them declare *the great things God had done for their souls*, * with an intent of provoking you to seek after the same inestimable blessings. And when you were in the height of your sinful career, you have been made to feel *the wounds of a friend* † in some salutary reproof, given you, perhaps, by an

* *Psalm lxvi. 16.*† *Prov. xxvii. 6.*

old companion, who had once been your associate in iniquity, but now wished to bring you with himself, into the road to heaven. But alas ! have not all these advantages, denied to thousands, been lost upon *you* ? Have you not to regret, that parental instruction has been despised ; the admonition of relatives disregarded ; and the counsel of friends cast behind your back ? Must it not fill you with exquisite compunction, to reflect, that you have very, very often, made a parent's heart to bleed, and have given melancholy occasion to friends, to mourn for you in secret places, because of your stubborn opposition to their united counsels ? And will not the *sighs*, the *tears*, the *prayers*, and the *reiterated admonitions* of both, rise up as so many witnesses against you, unless the grace of God interpose ?

But, you have been favored, moreover, with the unspeakable privilege of hearing the *gospel* ; that *word of reconciliation* ; that message of peace and good-will to men ; which is the crowning mercy in our longest list of blessings. In these *glad tidings of great joy* to sinners, you have had a full offer of life,
thro'

thro' the abounding grace of God, and the complete propitiation of his co-equal Son. This offer has been made you in the call of Christ's ministers, who have again and again exhorted you to *choose life that you might live.** But you have *made light of these things :* † you have not given full credit to their message ; and by *unbelief* (that damning sin) you have *rejected the counsel of God against yourself,* ‡ and provoked him to *swear in his wrath that you should never enter into his rest.*§ By not receiving the gospel *in the love of it*, you have avowed your disapprobation of God's method of saving sinners thro' Jesus, and have *crucified to yourself the Son of God afresh*, and put him to *an open shame.*¶ And tho' sometimes the flames of *the mount that burned with fire*** have flashed in upon your mind with irresistible horrör, and scorched your conscience with inexpressible anguish ; yet you have never fled for refuge from this *fiery Law,* †† to the blood of the Lamb, that you might be saved from its curse thro'

* Deut. xxx. 19. † Mat. xxii. 5. ‡ Luke vii. 30. § Heb. iv. 3. ¶ Heb. vi. 6. ** Heb. xii. 18. †† Deut. xxxiii. 2.

Him ;

Him ; but have continued still on the confines of Mount Sinai, tho' you were in danger every moment of perishing under the *extreme maledictions* which issue from it. Neither the terrors of the law, nor the charms of the gospel, prevailed upon you to flee from the wrath to come.

By your attendance upon a preached gospel, you have acquired a speculative knowledge of the plan of Salvation, it holds forth. This, though in certain cases, a distinguished blessing, has proved to you an eventual curse. For, hereby you have (after the manner of all self-deceiving professors, who hear the word, but do it not) procured to yourself the aggravated method of finning against gospel-light, as well as against the convictions of natural conscience. Thus, you become more inexcusable than thousands, because *you knew the gospel in theory, but rejected and disgraced it in practice.*

Consider then ; and O, for your soul's sake, consider it seriously, Sir ; that the retrospect to your past life is truly an awful one.—What MERCIES abused ! What DELIVERANCES forgotten ! What PRIVILEGES slighted ! What SINS committed ! What GOODNESS contemned !

D

What

What COUNSEL despised ! What LOVE trampled upon ! What WRATH treasured up ! What rebellion against GOD ! What injury to FRIENDS ! What ruin to YOURSELF ! What a SAVIOR overlooked ! What a SALVATION spurned ! What a GOSPEL disobeyed ! What THREATENINGS trifled with ! What PROMISES disbelieved ! What precious TIME lost ! What TALENTS misapplied ! What OPPORTUNITIES disregarded ! But above all ; What GUILT incurred ! And what a GOD provoked !

When I view the awful consequences attendant upon this many-linked chain of rebellions, I am induced to address you, not only as a dying, but as a *dead man* ;—*dead*, by the sentence of God's righteous law—*dead*, in trespasses and sins—*dead*, to every thing of a truly sacred nature ; and obnoxious to that dreadful penalty, *the second death*, which is the consummation of misery, and the final wages of iniquity. *To die*, in such circumstances, is to lie under the curse of a violated law ; to fall into the hands of a sin-avenging God ; to carry the guilt of innumerable transgressions to the bar of infinite justice ; to leave the world unforgiven, and unconverted ; to feel the gnawings of *the worm that*

*that dieth not; and to plunge into that fire
which shall never, never be quenched.*

And does not the apprehension of these things move you? Is your heart so steeled, and your conscience so callous, that the consideration of your extreme danger leaves no relentful impression upon your mind? Can you reflect on the uttermost wrath of God, without a single sensation of horror? Dare you meet your sins, set in array before you, and not stand appalled at the sight? Can you grapple with Almighty vengeance? Can you dwell with everlasting burnings? * Are the awful threats of incensed sovereignty to be trifled with? Do you suppose, that infinite veracity will falsify, when it says, *The wicked shall be turned into hell?* † Can you look upward to the bar of God?—downward, to the jaws of death, and the pit of destruction?—backward, to your past life?—inward, to that mystery of iniquity, your heart?—and forward, to the boundless eternity, opening to your eye?—Can you, I say, take this five-fold view of the awful scene in which you are on all sides surrounded, and stand

* Isa. xxxiii. 14.

† Psalm ix. 17.

totally undismayed, upon the very confines of the invisible world? No. Let me indulge the hope, that your heart, although so long immersed in iniquity, is not altogether scared; and that there subsisteth, now at least, some faint desire to listen, patiently, to those suggestions of a friend, which once you may have been disposed to reject, as the attack of an enemy. Be assured, I mean to act the part of a friend; and that, in the most important sense of the word: I wish to be a friend to your best interests.

If I have been rather severe in your apprehension; let me ask, *Is there not a cause?* A sinner, upon the brink of the grave, is neither to be trifled with, nor flattered: since adulation or negligence in such a case, would be absolute cruelty. Wounds, that have been long festering, and that threaten death, should not be tickled with a feather, or skinned over with a palliative: they should be searched to the bottom, and made to feel the scripture-probe: otherwise they will be *healed slightly,** and break out with deeper and more wide-spreading malignity.

* *Jer. vi. 14.*

Having now, laid before you your guilt, and its aggravations, may I not fondly hope, that you are ready to adopt the publican's cry, *God be merciful to me a sinner?* † to join in the jailor's grand inquiry, *What must I do to be saved?* ‡ and to take up the self-bemoaning lamentation of poor *Ephraim*, *Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned?* ||

Should such be the subject of your anxious inquiries, Lo! I have good words and comfortable to bring you, from the volume of inspiration. There, in that fair garden of God, stands the *tree of life*, which furnishes poor diseased sinners, with the *balm of Gilead*; whose fruit is the life of the world, and whose leaves are for the healing of the nations. There the SAVIOR of SINNERS shines, like the sun in the firmament, in all the heavenly lustre, suitableness, sufficiency, and glory of his grace. There he is exhibited as *Jehovah our righteousness, mighty to save to the uttermost, all who come unto God*

† Luke xviii. 13.

‡ Acts xvi. 30.

|| Jer. xxxi. 18.

through

through him. Hear how graciously he opens his commission, as the messenger of the covenant, and in what language of inexpressible consolation he describes the contents of it ! *The Spirit of the LORD God is upon me, because the LORD hath anointed me to preach good tidings unto the meek : he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the LORD.* *

In order that you may entertain suitable conceptions of his high office; of his personal qualifications for it, and of the glorious manner in which he hath executed it, consider I. *Who he is :* II. *What he has done :*

I. He is, *the brightness of his father's glory, and the express image of his person;* * possessing an union of essence with him, in all the glorious attributes and perfections, peculiar to Deity : for, *in him dwelleth ALL THE FULLNESS OF THE GODHEAD bodily.* † The inspired writings give him the divine titles of JEHOVAH; ‡ of the I AM; § of the only

¶ *J. lxi. 1, 2.* * *Heb. i. 3.* † *Col. ii. 9.* ‡ *Jer. xxiii. 6.*
Is. vi. 3. compared with *John xii. 41.* § *Exod. iii. 14,* compared
with *Acts vii. 30,* and *John viii. 58.*

wise God our Savior; || the true God; ¶ whom all the angels of God are commanded to worship; ** and all men to honor, even as they honor the Father. †† Exalted titles and dignities these, which the oracles of heaven would never have attributed to a mere creature; and which can be the proper claim of Emmanuel, only as he is, in full co-equality, the Fellow ‡‡ of the Almighty. But, that it might not be supposed, such divine epithets are names of compliment, intended only to describe a subordinate or a derivative God; the scriptures of truth take care to ascribe to the LORD JESUS CHRIST, all those perfections of nature, which are declarative of existence underived, and of glory incomunicable to any created being whatever. Hence the distinguishing characteristics of his glorious person, are, wisdom §§ and knowledge, in all their infinite and exhaustless treasures;—Power, |||| almighty, unlimited, and irresistible;—Glory, ¶¶ supreme and incomprehensible;—Omnipresence, * by

|| Jude xxv. ¶ I John v. 20. ** Heb. i. 6, compared with Psa. xcvi. 7. †† John v. 23. ‡‡ Zech. xiii. 7. §§ Col. ii. 3. ||| I Cor. i. 24. Rev. iv. II. Rom. i. 4. Mat. xxviii. 18. ¶¶ Psal. xxiv. 7—10. James ii. I. Rev. xviii. I. John xvii. 24. * Psa. cxxxix. I—I2.

which

which he filleth the highest heavens, and establisheth his seat in the lowest hell;—*Omniscience*, † equally privy to the transactions of the universe, as to the most secret recesses of the human heart; and to which the gloom of midnight is no more a veil, than the blaze of day;—*Self-Existence*, ‡ that prerogative peculiar to the divine essence, which crowns all the other attributes with infinite and inexhaustible fulness.—Such, together with the moral perfections of *justice*, immaculate *holiness*, inviolable *truth*, boundless *mercy*, and *loving-kindness*, are the inherent and natural qualities of that divine Person, who, though *made lower than the angels* § in his humiliation, nevertheless *thought it no robbery to be EQUAL WITH GOD.* ||

In further proof of the strict correspondence of his titles with his perfections, and of his personal glory founded upon both; view him in those *works*, which exhibit an universal attestation to the important truth; and, as with ten thousand voices, proclaim

† *John* xvi. 30. and *Rev.* ii. 23, compared with *Jer.* xvii. 10.

‡ *John* viii. 58, compared with *Rev.* i. 18. § *Heb.* ii. 7.

|| *Phil.* ii. 6.

his eternal power and Godhead. The creation of all things, is attributed to him, as the **LORD GOD OMNIPOTENT**; while, to support and superintend the universe, is no less a proof of his supreme sovereignty and unremitting care. *By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, as the Agent, and for him, ¶ as the End.* By his almighty *Fiat*, unnumbered worlds were created out of nothing; so that *the things which are seen were not made of things which do appear.* § His infinite wisdom, which, in concurrence with his divine power, furnished materials for the grand machinery of the universe, arranged them in all that order, beauty, and perfection, which crown the heavens, and adorn the earth; which exhibit a system infinitely-diversified, and yet harmoniously one;

“ Where order in variety we see,
Where all things differ, and yet all agree.”

As he is the Creator, so he is also the Supporter of the universe. *By him all things consist.* † Were he to with-hold his hand, or to withdraw, for one single moment, his all-sustaining influence; creation, in all its parts, and through all its powers, would feel an instant shock, that would reduce it to its primitive chaos of darkness, disorder, and inaction: for, in nature, as in grace, CHRIST is the *life* of the world. So that, as long as the sun continues to shine; the moon and the stars, *which he hath ordained*, to communicate their borrowed light; the planets to move in their prescribed stations, with a regularity as exact, as their velocity is prodigious; the seasons, to roll in constant and unvaried succession; or the animal and vegetable worlds, to put forth their respective productions, with punctuality and profusion: so long the heavens will declare the *Redeemer's* glory, and the earth shew his handy-work; while both will unite to publish, in silent, yet irresistible eloquence, the supreme dignity of his person; and, in full confutation of every foul-mouthed blasphemer, to

announce to men and angels, that Christ is God over all, blessed for evermore.* If in his works, so glorious, and so fair; himself, how wonderous then! Even the vast furniture of the universe, with all the assembled beauties of heaven and earth, are but the shadowy out-skirts of the glory of HIM, whose Divine perfections no tongue can express; no heart can comprehend or conceive; and no works whatever, fully delineate:—LORD, what is man, then, that he should be singled out as the favorite of such a Savior?

When the essential dignities of his person are taken into consideration; how mysterious! how condescending! how gracious! that he should stoop so low as to become man! and thereby disarray himself of all that majesty, splendor and glory, annexed to the form of God!† This is that distinguishing mystery of godliness, which angels desire to look into, § with admiration and delight; which saints contemplate with inexpressible transport and triumph: viz. that God was manifest in the flesh!‡ that the High and lofty One, who in-

* Rom. ix. 5.

† Phil. ii. 6.

§ 1 Pet. i. 12.

habited eternity, put off his robes of royalty, and put on the humble garment of humanity, together with an innumerable train of sorrows, issuing, at last, in ignominy the most complicated, and dissolution the most excruciating! Hence his name is called WONDERFUL; * EMMANUEL, GOD *with us.* † Incomprehensible wonders centre in the constitution of his person. Being GOD and man in one CHRIST, all the extremes of finite and infinite, of power and weakness, of glory and humiliation, of riches and poverty, form the mysterious contrast in his character, as our incarnate Messiah: but a contrast this, big with divine signification, in the grand affair of our salvation. As man, he became our Representative, our Surety, our Days-man, our Substitute, our Sacrifice. By the assumption of our nature, he became capable of suffering; and in correspondence with the condition and requirements of the new covenant, he fulfilled the law, in his life, and gave ample satisfaction to justice, by his vicarious death. As GOD, he communicates unutterable glory to every part of his mediatorial undertaking. So that the

sufferings and obedience, of his human nature, receive infinite sufficiency from the perfections of the divine, to which it is united. The blood, which purchased our pardon, procured our ransom from captivity, and expiated our guilt, is called by the inestimably-precious and glorious title of *the blood of God*:* and the righteousness, which renders us accepted at the tribunal of infinite justice, and ascertains our title to everlasting glory, is *the righteousness of God*.† Having accomplished the work, which law and justice required of him, he is seated at the Father's right hand as King of saints, and Head of the church: and, that he might have in all things the pre-eminence, GOD hath given him a name, which is above every name; that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father.‡

Thus possessing infinite dignity in his person, and communicating infinite merit to his sufferings and obedience, he is in every point of view, qualified for being the mediator of the

* *Acts xx. 28.*† *Rom. iii. 21, 22.*‡ *Col. ii. 9, 11.*

new covenant. Men and angels are commanded to do him homage as such; whilst all the ends of the earth are exhorted to look to him and be saved. He is the sure, the immovable foundation laid in Zion, for wisdom, holiness, and righteousness; and there is none other. As the infallible Prophet of his church, he is *Wonderful, Counsellor* †; the only person in heaven and earth, who is able to open the book with seven seals; * to reveal the secrets of his Father's counsels; and to teach the mysteries of his kingdom. As our great *Melchisedeck*, he possesseth an unchangeable priesthood; hath offered up the great atonement for sin, and carried the merit of his sacrifice into the Holy of Holies.

As our King, he fights the battles of his church militant; goeth forth conquering and to conquer, till sin, Satan, the world and death are made his footstool. Thus considered in his person as God-man, and in his mediatorial offices as *Prophet, Priest, and King*, he is inestimably precious to them that believe; *the chief among ten thousand*.

* *Isa. ix. 6.**Rev. v. 9*

II. But what hath he **DONE** for us men, and for our salvation?—*That*, which excites the astonishment of angels, the envy of devils, and the triumphant praises of redeemed sinners!—*That*, in which human and angelic beings durst not have so much as engaged!—*That*, which exhibits a more illustrious display of all the attributes of the Godhead, than all the glories of creation!—*That*, which reconciles, in the sweetest harmony, the opposite claims of mercy and truth, justice and peace!—*That*, which brings the highest honors to Jehovah, and secures the richest grace for perishing sinners!—And *that*, in the exalting of which, heaven and earth, creatures animate and inanimate, are summoned to unite. *Sing, O ye heavens, for the LORD hath DONE it: Shout ye lower parts of the earth: break forth into Singing, ye mountains, O forest, and every tree therein, for THE LORD HATH REDEEMED JACOB; and glorified himself in Israel.** This is, what Jesus hath done. He hath redeemed sinners. He hath paid down a ransom-price, by the sovereign application whereof, their souls are delivered, now, from the captivity under sin and Satan, and through

* *Ia. xliv. 23.*

which

which, their bodies shall be hereafter ransomed from the power of the grave. He hath borne the curse of the law; hath trodden the great wine-press of the wrath of God; hath carried our sorrows, and sins; hath satisfied the awful demands of divine justice; hath conquered death, and him that had the power of death, that is, the devil; hath wrought out a deliverance from hell, and opened a way to the once-forfeited inheritance of eternal life! He hath finished the transgression, made an end of sins, made reconciliation for iniquity; and brought in everlasting righteousness.*

And is not this good news, Sir? that infinite mercy hath provided a Savior, who in his person is so great, and in his redeeming work, so glorious? Is it not, in every point of view, adapted to the deplorable condition of ruined sinners? and is it not especially suited to the surrounding miseries of your own state, in particular? What the news of pardon is, to a condemned criminal; of liberty to the galley-slave; of an act of grace to the imprisoned and insolvent debtor; of health and life, to the diseased and dying:—all that, and ten thousand

* Dan. ix. 24.

times more, is the proclamation of forgiveness and peace in the gospel, to condemned sinners! Glorious tidings! Well might a choir of angels be commissioned at the nativity of *Christ*, to announce such *good-will* to the children of men. Surely, if such good news had been carried to the confines of hell, it would have gladdened the hearts of apostate devils themselves. But the gospel is not for *them*. Its heavenly message contains no reference to *their* state. No. It is sent to such sinners, as *yourself*. To rebels like *you*, its divine invitation calls, *Come, for all things are now ready.*—A *pardon*, bought with blood,† ready for sinners obnoxious to

† “ ————— Survey the wond’rous cure;
And at each step let higher wonder rise,
Pardon for infinite offence ! and pardon
Thro’ means, that speak its value infinite !
A pardon bought with blood ! with blood divine !
With blood divine of HIM, I made my foe !
Perfisted to provoke ! Tho’ woo’d and aw’d,
Blest and chas’tis’d, a flagrant rebel still !
A rebel, ‘midst the thunders of his throne !
Nor I alone ! A rebel Universe !
My species up in arms ! Not one exempt !
Yet for the foulest of the foul he dies !
Most joy’d, for the redeem’d from deepest guilt !
As if our race were held of highest rank ;
And Godhead dearer, as more kind to man !”

Night Thoughts.



the

the sentence of death; an immaculate robe of righteousness, for the guilty and unrighteous; a purifying fountain of water and blood, for the filthy, and unclean; unsearchable riches of grace for the poor; divine anointing for the blind; a sovereign and infallible remedy for all disorders of the fin-sick: Almighty strength for the weak and helpless; and life for the dead. Whilst, moreover,

“ For us the loving Savior stands,
And spreads for us his bleeding hands:
Ready the Father is to own
And kiss each LATE-RETURNING SON.

Ready the Spirit of his love,
Just now the stony heart to move;
T’ apply and witness with the blood,
And wash and seal us sons of God.

Ready th’ inquiring angels wait,
To triumph in our blest estate;
Tuning their harps, they long to praise,
The wonders of REDEEMING GRACE.

And now, since every thing on the part of God, is in perfect readiness, let me ask, are you also ready? or rather, has the Spirit of life in Christ Jesus made you ready, to listen to those glad tidings of great joy in

in the gospel, and to credit their full report respecting the Redeemer's ability to save? Are you ready to close in with his gracious tender of mercy? Consider, that in all probability, the duration of this tender, with respect to *yourself*, will soon come to a period; and if you do not accept of it, before you are enclosed in the cold embraces of death, it will be lost for ever.

"Haste! haste! he lies in wait! he's at the door!
Insidious DEATH! shou'd his strong arm arrest;
No composition sets the pris'ner free."

What *objections* can you reasonably entertain against this method of salvation! It is *not of works, least any man should boast.** And as you have no works whereof to make your boast, unless you will venture to glory in that which is your shame; consequently the gracious plan exactly suits *you*.—But it is salvation by grace;† therefore it comprehends the most rich and glorious provision for the deepest wants of necessitous sinners, and extends the most inestimable blessings freely, to those who have no personal claim to

* *Ephes.* ii. 9. † *Ephes.* ii. 8.

them, founded on their own merit. Read Isa. iv.—It is also through faith. ‡ The condition of the law is, *Do this and live.* But, as the whole world is become guilty before God of a breach of this condition, the voice of consolation in the gospel is, *Believe on the Lord Jesus Christ, and thou shalt be saved.* § It is a free salvation for sinners; for those that are lost; for sinners under the curse of the law, and obnoxious to eternal death; for the wretched, the unrighteous, the ruined, the poor, the helpless, and the blind; for all sorts of sinners; high and low, rich and poor, old and young; for those who owe the law of God five hundred talents, as well as those who stand charged with a smaller debt of obligation; for the most flagrant offenders, the vilest of the vile; yea the most abandoned of the human race are included in its glorious plan, and may be sharers in its extensive blessings, upon believing the gospel.—It is a salvation from sin; from all manner of sin and blasphemy; from sins of the deepest dye; of the most flagrant

enormity; of the most complicated aggravation; of the most damnable quality. *Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.** The author of this glorious salvation was called JESUS, because he should save his people from their SINS: † tho' the multitude of them were equal to the stars of heaven, or the sands, which are upon the sea-shore, innumerable. And the apostle John declares, that *the blood of Jesus Christ cleanseth from ALL sin;* ‡ including thereby every kind and degree of sin; of the most God-provoking and soul-destroying nature; whether original or actual; of heart, or life. And the same Almighty Deliverer, who saves from sins however heinous and numerous, includes in this salvation, two properties, which constitute the very pinnacle of its glory, and the crown of all its blessings; and these are *perfection and perpetuity.* Hence an apostle and a prophet say, *He is able to save to the uttermost, εἰς τὸ παντελέσ, perfectly, or for*

* Isa. i. 18. † Mat. i. 21. ‡ 1 John i. 7.

ever.

ever. § *Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed, nor confounded world without end.* || *My salvation shall be for ever, and my righteousness shall not be abolished.* ¶

And now, Sir, since, thro' the perfect nature of this salvation, mercy can be extended to the vilest sinner under the heavens:—since JESUS can save all sorts of sinners:—from every species and degree of iniquity:—and that too, perfectly, and for ever: why should not *you* put in your humble claim to the grace of the gospel? You will say, perhaps, “*I am unworthy;*” but to such it is offered; your *unworthiness* affords a strong argument for urging that claim; and a *sense* of that unworthiness, is the grand preparative to your receiving the mercy proposed. “*I am too great a sinner,*” you will perhaps add. But are you greater than MANASSEN? than RAHAB? than MAGDALEN? than SAUL? than the THIEF on the cross? or those, who imbrued their hands in the Savior’s blood? Yet these were saved

thro' Christ; and, as subjects of his free grace, are now surrounding with their praises, the throne of God and of the Lamb. Is your guilt deeper, than, that of those *fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners*, whom the apostle mentions in 1 Cor. vi. 9, 10? and among whom he declares, in the very next verse, that his *Corinthian converts* had once classed; adding, *And such were some of you?* Yet of such he says, *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*—In short, do you think yourself a sinner, too enormous for CHRIST to save? If you do, then you must suppose, that there is greater *demerit* in your *sins*, than there is *sufficiency* in the SAVIOR. But as such a supposition is big with blasphemy and unbelief; admits as a truth, one of the Devil's most bare-faced and yet most dangerous falsities; derogates from the glory of the LORD CHRIST; and carries damnation in its very nature: let me beseech you to reject it, as you love your soul, and wish to flee from the

the wrath to come. To every such unbelieveing and infernal suggestion, let the declaration of the apostle ever furnish you with an answer; viz. *Where sin abounded, grace did MUCH MORE abound.* * And, in order to make you victorious over Satan's accusations, as well as to bear you above every inward fear, let me intreat you to weigh well the import of the following scriptures: *Who is a God like unto thee, that PARDONETH INIQUITY, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because HE DELIGHTETH IN MERCY. He will turn again, he will HAVE COMPASSION upon us: he will subdue our iniquities: and thou wilt CAST ALL THEIR SINS into the depths of the sea.* † *The LORD is slow to anger.* ‡ *O Israel, thou hast DESTROYED thyself, but IN ME is thine HELP.* § *I even I am he that BLOTTETH OUT thy transgressions for mine own sake, and will NOT REMEMBER thy sins.* || *If any man sin, we have an ADVOCATE with the Father, JESUS CHRIST the righteous.* ¶ *Whom God hath set forth to be a*

* Rom. v. 20.

† Mich. vii. 18, 19. ‡ Nab. i. 3.

§ Hos. xiii. 9.

|| Isa. xliii. 25. ¶ I John ii. 1.

*propitiation through faith in his blood, * that whosoever believeth in him should not perish, but have everlasting life. †*

If it please God, to give you a reliance on the free and boundless mercy, revealed in the above scriptures, and on the glorious salvation, which gilds those precious promises, with light and consolation; you will then have a SAVIOR to go to, who is the Father's Delight; and thro' whom you will be furnished with a plea, founded on the blood and righteousness of the Divine Surety of the new testament; a plea, which God himself will not, cannot, reject. Your conscience will then be purged from dead works, to serve the living God. Its wounds will be healed; its galling sensations of guilt removed; and its peace established. Your heart will become the residence of CHRIST; where he will set up his blessed throne, and sway every faculty by the sceptre of his love. And, howsoever your soul may have formerly been the seat of every abominable lust and tyrannical passion, which made it like the troubled sea, that casteth up mire and dirt; § you will then be interested in a Savior,

* Rom. iii. 25.

† John iii. 15.

§ Isa. lvii. 20.

to whom you may, in faith and confidence,
cry,

"Thou, that canst still the raging of the seas,
Chain up the winds, and bid the tempests cease
Redeem my shipwreck'd soul from raging gusts,
Of strong temptations and deceitful lusts."

Here, you will perceive, I am indulging a degree of charitable hope, that you may at length be brought to see the things which belong to your peace, and to make the **Lord Jesus Christ** all your desire and all your salvation. Should my hopes prove as well-founded, as my wishes, relative to that event, are extensive, and my supplications, ardent; you will then begin to taste of that real *happiness*, from which you have been hitherto estranged, and respecting the true *nature* of which, you have been as grossly mistaken, as the man, who should take all imaginable pains to pursue a *shadow*, and, after various mortifying disappointments, should nevertheless still run himself out of breath in the fruitless chase. A stranger, all your past life, to solid bliss, you will then begin to see and admire the unspeakable

Speakeable pleasure arising from the knowledge of Jesus. And, the contrast in your feelings will make former pursuits appear the more fardid, and your latter enjoyments, proportionably the more solid, and delightful. Sitting at the feet of CHRIST, as an humble pupil, ready to admit his blessed instructions; you will hear that voice, and catch those words of life and peace, which distil, with greater sweetnes than the honey-comb, and with an influence, refreshing to the Soul, as the dew to the tender herb. Tasting his pardoning love, you will find a heaven begun upon earth. This will make you a possessor of, what is with great propriety called, *the soul's calm sun-shine, and the heart-felt joy*, peculiar to those, who walk in the light of the Sun of Righteousness. Washed in the blood of the Lamb, and renewed by his blessed Spirit, you will be at a loss for words to describe that grace, by which we are made new creatures in CHRIST JESUS: and, taking a review of yourself as a sinner, saved at the *eleventh hour*, you will be constrained to ask men and angels, *Is not this a brand pluck'd out of the fire?** Standing in-

* Zech. iii. 2.

CHRIST your righteousness, and strength, and triumphing in his glorious salvation ; you will then be able to look the King of terrors in the face, without the least dismay ; to touch the monster's sting, and to feel it blunted, or rather totally extracted, through the virtue of a dying SAVIOR's blood ; to behold the *accuser of the brethren* silenced ; sin cancelled ; the terrors of the law changed into blessings ; the mouth of the pit shut ; heaven, with all its glories, opening to your view ; and JESUS, with his arms of love, wide-expanded, ready to clasp you to his bosom. Under such soul-ravishing foretaste of future joys, you will then exult with the poet, and sing, even in the jaws of death.

“ The world recedes, it disappears,
Heav'n opens to my eyes ; my ears,
 With sounds seraphic, ring :
 Lend, lend your wings, I mount, I fly,
 O death, where is thy victory ?
 O grave, where is thy sting ?”

But, lest I should be too sanguine in my expectations, I will endeavor to check, what they

they would otherwise induce me to anticipate; 'till I hear what reception the preceding reflections meet with. In the mean time, let me beseech you to consider, that time flies: health declines: death urges: eternity is just in view: God calls: heaven invites: hell threatens: ministers warn: the judge is at the door: and all things around you cry, **PREPARE TO MEET THY GOD.*** That you may be enabled to listen to the universal alarm, and make the solemn prepartion;—that you may no longer trifle with God, and overlook the concerns of your immortal soul;—and that the **LORD JESUS CHRIST** in life and death, may be your hope, your strength, and your salvation;—is the unfeigned and most ardent prayer of your soul's sincere well-wisher,

R. D.

* *Amos. iv. 12.*

F I N I S.

*The following Pamphlets, &c. by the same Author,
may be had of the Booksellers mentioned in the
Title Page.*

1. **A Letter to a Baptist Minister**; being a Vindication of Infant Baptism. 18d.
2. **A Reply to Parmenas** on the same Subject. 6d.
3. **The Rejoinder**: Principally containing some defensive Pleas for the Institutions and Ministers of the Church of England, respecting the Mode of administering Baptism. 3s.
4. **National Troubles**, a proper Ground for National Humiliation: Two Sermons on the General Fast, Dec. 13, 1776. 1s.
5. **The LORD's Controversy with a Guilty Nation**: Two Sermons on the General Fast, Feb. 26, 1778. 1s. **12 MR 58**
6. **Nathan's Message to David**: A Sermon. 6d.
7. **Jehu's Looking Glass**. 6d.
8. **Serious Hints**, respecting the great Utility of some parochial Plan, for suppressing the Profanation of the LORD's Day. 2d. or 2od. a Dozen.

Books, Pamphlets, &c.

9. A Collection of Psalms and Hymns, on various Subjects; used in St. Alkmon's Church, Shrewsbury. 1s. sewed, or may be had in different Kinds of Bindings.

Of T. Wood, Shrewsbury, may also be had,

1. The Portraiture of the Christian Penitent; being a Course of Sermons upon the 51st Psalm, in 2 Vols. by the Rev. Mr. De Coetlogon. 6s. *BD 3M SI*
2. Three Sermons on practical Subjects, by the Rev. Daniel Rowland, of Llangeitho, South-Wales. 9d.
3. A Letter from a Spiritual Mariner, now riding at Anchor on board the Ship Trial, in the Sea of Tribulation. 1d. 10d: a Dozen, or 5s. per Hundred.
4. Belcher's Life of Faith. Same Price.
5. The Great Affize. Ditto Ditto.
6. A Memoir of some principal Circumstances in the Life and Death of the late Reverend Augustus Montagu Toplady. 6d.

7. The

Books, Pamphlets, &c.

7. The Rev. Mr. Toplady's dying avowal of his Religious Sentiments. 1d. Fifth Edition.
8. The Gospel Magazine from the begining; or any single Numbers. 6d. each.

Likewise, all Sorts of Bibles, Testaments, and Common Prayers in the most elegant Bindings.

12 MR 58

